



अहोबिले गालुडसैलमच्ये कृपावशात्कल्पित सन्निधानम् ।
लक्ष्म्या समालिङ्गितवाममागं लक्ष्मीनृसिंहं शरणं प्रपद्ये ॥

SRI NRISIMHA PRIYA

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श्रीनृसिंह कटाक्षेण जीयादाचन्द्र तारकम् ॥
नृसिंह पदभक्तानां गेहेगेहे सदा वसेत् ।
श्रीनृसिंहप्रियाहोषा नृसिंह प्रियया सह ॥

H. H. 42 Jeer of Ahobila Mutt

MESSAGE

H. H. Sri Vidyanarayana Thirtha Swami

Camp : Hyderabad.
8-2-1984

May Lord Sri Hari bless and shower peace and prosperity on all the readers of Sri Nrisimha Priya. This holy magazine must be encouraged by learned scholars to inspire our Hindu Vedic Sanathana Dharma.

The present day society needs such spiritual magazines to clean the minds of the younger generation and to widen their wisdom and to promote true culture and Hinduism. May all the heads of Hindu Peethams and Mutts come together on a common platform to preach and spread the *Holy Hindu Sanathana Dharma* through this and other such holy magazines.

I pray at the feet of Lord Lakshmi Narasimha of Aho bilam to shower His divine grace on all the kith and kin of the entire world; to promote peace and prosperity and to help attain moksha.

May the grace of Sri Krishna of Dwaraka be with everyone forever.

with Sri Narayana Smaranam
Sd/ -HH Vidyanarayana Thirtha

FOR OUR READERS

Sri Nrisimha Priya is published on the 15th of every month. Copies are posted the same day or on the 17th at the latest. If any of our readers does not receive his/her copy within a week, he/she should enquire in the local post office and then write to us about the non-receipt of the copy within 10 to 12 days of the date of posting. We shall try to send an additional copy to such person/s. If the intimation is delayed long, it may not be possible for us to send additional copies, since we do not and can not preserve additional copies for an indefinite period of time.

Please do not fail to quote your number as found on the wrapper of your copy. —Editor



HOMILY OF H.H.

Surrender and Grace

A wicked hunter, whose sport was to kill birds and animals just for the fun of it, was once caught in a severe hail-storm in a dense forest. Torrential rains and thunder struck terror in him. Unable to find his way amidst thick bushes and tall trees in that dark night, he wailed and sought protection of the deity of the forest, taking shelter under a tree. It so happened that a male dove perched on the top branch of that tree was loudly lamenting the loss of its mate not knowing that its female partner was just then a prisoner in the cage of that hunter. Hearing the cries of love and separation of its spouse above, the female dove felt elated that its companion was so devoted to her. However, it addressed its mate: "Dear, I am overwhelmed by your affection. However, this hunter though an evil one, is shivering from fright and cold and has sought protection. It is our duty to grant him asylum and save him from cold and hunger. Don't think of me held in his cage; but go and help him." The male dove on hearing the voice of its mate felt happy that it was atleast alive and it at once flew and fetched a burning twig and placed it near the hunter. It gathered some more twigs and put them on the burning twig so that enough fire was created to keep the hunter warm. But what

food could a small bird give? It thought for a moment and then, unhesitatingly fell into that fire so that the hunter could satisfy his hunger by eating its meat.

That sight of the dying bird so moved the heart of even that evil hunter that it was taken by remorse. "Oh, God", he cried, "I have mercilessly killed birds and animals. To keep alive, I have taken out their lives. But here is a bird who gave up its life to save my life. I am the worst sinner."

Then the hunter released the female dove from cage and resolved to turn a new life. At that moment, to his horror, he saw the female bird also jumping into the fire, being unable to bear its mate's sacrifice. Then a wonderful event took place. The hunter by virtue of his past actions, saw the two birds turning into celestial beings and carried skyward on a flying chariot. This created a permanent impression on his mind and his belief in God and Sastras now became more firm. From that day, he started living only on roots and vegetables and constantly chanting the glorious names of God, ultimately he sacrificed his life in a raging forest fire down the slopes of a hill. Agni Bhagavan readily accepted this now purified soul.

When He was counselled against accepting Vibheeshana who sought His Shelter, Sri Rama narrated this incident and said."

"If the enemy (Ravana) himself came to me for sanctuary, I would accept him without hesitation"

"When one comes to me for refuge, I cannot reject him. If a mere bird could protect one who surrendered, how could men like me forsake a refugee? It is my dharma to grant asylum. It does not matter if as a result of this, I suffer. Even at the cost of life, I must do this duty of mine."

So let us clearly understand that the Lord accepts all who in absolute surrender seek shelter at His feet, regardless of their merits or defects. Their sins are burnt out by the mere act of surrender. Let us, therefore, cling to the feet of Sriman Narayana for sure relief and redemption.

(Translated by Sri K. Devanathan)

OUR NEW PIN CODE

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Sri Vishnu-Sahasranama-II

K. Narayanan, Bangalore

(Contd. from previous issue)

A brief analysis of the commentaries of Sankara and Parasara Bhattar for a few names of the Lord will be interesting. This is divided into three groups. The first covers the names for which both the commentators have given identical interpretations; the second, those names for which distinguishable interpretations are given; and, the third, those names for which diametrically opposite definitions are given. For the sake of brevity and specimen, only a few names from each group are chosen for analysis. Sambhava (31) and Atula (356) come in the first; Prakasatma (277) and Sushena (544) in the second; Vidhyatma (627) and Aneesa (632) in the last.

As for the names in the first group, Sambhava means that the Lord assumes *suo motu* several forms such as Narasimha, Rama, Krishna and so on. Atula means one for whom there is no equal. It is pertinent to note here that even the authority cited in support of the explanation for Atula is the same in both the commentaries. In other words, it is the view of Sankara also that there is none equal to Lord Vishnu and not that the Lord is devoid of the idol form as is being wrongly campaigned by some of the present-day writers on Advaita. In the second category, according to Sankara, Prakasatma means one whose essential nature is composed of gnyana whereas, according to Bhattar, the Lord's essential nature is such that by His grace His supremacy can be discerned even by a maniac as, for example, Dhrtarashtra who prayed to Lord Krishna (when the latter revealed His transcendental form): "Thou art the Master of the universe and hence may thou, the best of Yadavas, bless me with liberation." For Sushena, Sankara gives the definition that the Lord has an army whereas Bhattar says that the various parts of the Lord's body form His magnificent army in that He uses their charming appearance to win over His devotees. In the last category, Sankara takes the name Vidheyatma as Avidheyatma by borrowing the extended vowel *a* from the preceding name viz. Vijitatma and explains that the Lord is unconquerable. But Bhattar takes it as Vidheyatma only

and explains that the Lord is conquerable by devotion. The next name *Aneesa*, according to Sankara, means that the Lord is one for whom there is no superior. In his own inimitable style, Bhattar defines that the Lord voluntarily submits Himself to the dictates of His devotees and conceals His supremacy by the quality of 'saulabhya'.

Sankara explains the name *Dasarha* (513) to mean that the Lord is competent to receive offerings from devotees and one who manifested Himself as Lord Krishna in the subject called 'Dasa' of the Yadava sect. While these interpretations find favour with Parasara Bhattar, he says that the Lord alone is competent to receive the sacrificial offering of jeevatmas, a form of worship known as *atmanivedana*. *Maharha*, as explained by Sankara, means that the Lord alone is fit to be worshipped. Here also, Bhattar says that this name refers to the sole competence of the Lord to be worshipped by the sacrificial offering of jeevatmas by devotees with the pronouncement of *pranava mantra* in the manner laid down in the *upanishad*. A brief explanation is essential for clarifying this doctrine. Different schools advocate different means for liberation. While Sankara advocates *gnyana marga*, Bhagawad Ramanuja lays emphasis on *gnyana* through *bhakti* followed by surrender. *Gnyana marga*, as explained by Sankara, means that liberation is that stage when an individual, who is in the grip of the veil of illusion that his soul is different from *Paramatma*, realises that there is absolutely no such distinction between the two. The most important aspect of the doctrine of surrender is that a devotee yearning for liberation from the cycle of births should offer his soul to the Lord by openly and unconditionally declaring that, as the *jeevatma* belongs to the Lord, the task of liberating it is entrusted to Him and that the devotee is incapable of liberating himself either by resort to *upasana* or any other means. If he is already observing any of the means, he should forsake it when he is eager to seek liberation through *atma-nivedana*. One who performs this should do so by reciting the *pranavamantra* as ordained in the *Taittareeya Upanishad*. In *Sri Rangaraja-stava*, a hymn

PANCHANGAM IN ENGLISH

We are glad to announce that in response to the wishes of our readers, we shall commence '*Panchanga Sangraham*' in the English edition also. —Editor

on Lord Sri Ranganatha of Srirangam composed by Parasara Bhattar, the author explains this concept: (2-82). This verse reflects the atma-nivedana performed by Parasara Bhattar in direct response to the directive of Taittareeya Upanishad. The subtle difference between the two names viz. Dasarha and Maharha is that, while the former merely speaks of the Lord's competence to be the sole recipient of atma-nivedana, the latter underlines even the procedure by which such an offer should be made and the Lord's exclusive privilege to receive this unique mode of worship. This is called nyasa and its synonyms are prapatti, saranagati, bharan-nyasa, atma-nivedana, bhara-samarpana and so on.

Besides, there are two more names viz. Madhava and Sreeman, appearing more than once. The first name appears at serial numbers 73, 169 and 741. For Sankara, the first Madhava denotes that the Lord should be worshipped according to Madhu-Vidya; the second speaks of the Lord as the ruling God of knowledge; and the last indicates that the Lord manifested Himself as Lord Krishna in the sub-sect of 'Madhu' of the main Yadava sect. Parasara Bhattar has his own interpretations to offer. The first Madhava, in his opinion, speaks of the inseparable association of Goddess Sri Lakshmi with Lord Vishnu perpetually in all the five stages. He has drawn a flood of authorities from several sources to show that the immanence of Sri Lakshmi along with Lord Vishnu is identical in all respects. He explains the second Madhava to mean that the Lord is the giver of knowledge relating to the God-head. For the last Madhava he agrees with Sankara that this name denotes the manifestation of Lord Visnu as Lord Krishna in the sub-sect of Madhu in so far as this name comes in between Vasureta(697) and Dhuravasa (786) relating to Krishna avatara. In his view, this name conveys a more significant meaning in as much as it refers to the association of Sri Lakshmi as the Divine Mother of the universe with the Lord who is proclaimed as the Divine Father of the universe by upanishads 'Patim Viswasyatmeswaram' and the twin-parental status of the Lord (Mata-pitrutvam) in fact refers only to the association with Lord Vishnu of Sri Lakshmi as the universal mother. This interpretation is based on the authority of Vishnu purana where in it has been said that, for the universe, Sri Lakshmi is the mother and Lord Vishnu the father.

Similarly, the names Sreeman appears more than once. For Sankara, it appears at four places (22, 180, 222 and 619). Parasara Bhattar recognises only the first three as independent names, the last being combined with its previous name Sreya and read together as a single name in Sreyas-sreeman. For Sankara, the first means that Sri Lakshmi is inseparably associated with Lord Vishnu; the second means that the Lord is in possession of immense wealth; the third means that the Lord is self-radiant; and the last speaks of the Lord as the repository of all the virtues. For Parasara Bhattar, the first Sreeman, which comes after the name Narasimhavapu, refers to the elegant and unique combination of the lion face with the human body in His manifestation as Lord Narasimha, a form which is arresting at once. The second, coming after Anirdesyavapu, speaks of the Lord's body being embellished befittingly to match the six chief qualities (gnyana, sakti, bala, aiswara, veerya and tejas) by which His body is composed (which is denoted by Anirdesyavapu). The third (and also the last), which follows the name Gramanee, describes the bewitching lotus-like eyes of the Lord even in His manifestation as Matsya as the names from Gururgurutama (211) to Sameerana (225) have been related to this avatara. The lotus-like eyes of the Lord are symbols of His supremacy. The last Sreeman is read in combination with its immediately preceding name Sreyaha as a single name in Sreyas-sreeman. This compound name is explained to mean that Sri Lakshmi, who is solicited for realising all the objects of human desire (dharma, artha, kama and moksha), is inseparably associated with the Lord in granting them to the yearning devotees. The concept underlined in this definition is the *summum bonum* of Visistadvaita philosophy.

(to be contd.)

RENEW SUBSCRIPTIONS

♦The subscription of several of our subscribers expires at the end of February 1984. We are reminding them along with their copies. We appeal to our subscribers to renew their subscription before the end of March 1984 without waiting for our reminder.

Sex-Life in Ancient India: Some Thoughts-I

—K. R. Pisharoti

The life of an Indian to whatever caste or creed he might belong, is essentially religious; and all his activities are motivated by religious considerations and conditioned by religious conventions. Sex-activity is no exception to this: it works on a religious bias and for a religious purpose.

What is the motive of Sex-life? If ancient traditions and legends are any indication in the matter, the main motive of Sex-life is the begetting of children for the performance of the funeral obsequies of the parents, so that they might have happiness ensured for them in the life hereafter, which Hindu religion holds out as the SUMMUM BONUM of existence. The stories of the Mahabharata and the Ramayana clearly indicate that the greatest blessing of a married state was the begetting of children; and if marriage failed in this particular respect, married men were prepared to do anything to beget children, not only to abide by the severest rules of religious discipline, as practised by Dasaratha and Dilipa, but also to cast off all rules and conventions of religious and social life, why even the canons of higher ethics and morality, if such a step would ensure them the birth of an issue, an aspect evidenced by the birth of Bharatashtrita and Pandu and their children. These national epics of India would, then, have it that the begetting of children to ensure for parents happiness in the life hereafter and to carry forward the family functions was the highest and noblest function of married life.

The idea that Sex-life is primarily and fundamentally intended for securing progeny has been so ancient and so deeply instilled that it exists in every one of us in a nascent or active state and shapes all our Sex-activities. At the same time it has not failed to evoke the higher aesthetic and emotional attitudes which nature has associated with Sex-life and Sex-activities. Rightly, therefore, our forefathers have classified Sex-life from three fundamental points of view:— Dharma-sringara; Artha-sringara and Kama-sringara;

and to this we may add also Moksa-sringara. Under the first of these varieties come the marriages of the rsis of old who married, because certain religious rites could be performed only in company with their wedded wives; and under the last variety come the divine love of the Gopis for Lord Krishna. Of a more mundane type are the other two varieties; When a king marries for reasons of State, that forms an instance of Artha Sringara, a typical legendary instance of which we have in the marriage of Udayana with Padmavati, which is dramatised in the Svapna-nataka. The latest variety of Kama-Sringara is illustrated in the same king's marriage of Vasavadatta. Practically marriages which are or may be characterised as Gandharva, are really instances of Kama-Sringara, though in modern parlance this term has come to acquire another sense altogether.

This kind of prosaic analysis of the marriage motive which our fore-fathers introduced into the most romantic of life's activities may be characterised as depriving it of the essence of its life, as hurling it down from the heights of sensuous emotionalism to the depths of sordid intellectualism. Such characterisation, we must say, is indeed a mistake. Art does not lose its artistic value and emotional value, simply because it has been analytically considered that an artist has some specific motive in executing a work of art. Irrespective, therefore, of the ultimate motives under which a marriage has taken place every Indian marriage can bloom into a romance, in the same way as the most romantic of modern marriages can end in sordid misery. Marriages in India have generally been a far greater success than they have been elsewhere; and the reason is not far to seek. For, in India the romance of love begins with marriage, whereas in the West it ends with marriage; it begins in the East where it ends in the West.

Very great importance has, indeed, been attached in the past to this subject—the subject of sex-life. The intricacies of sex-life have attracted the attention of even the eminent seers of old, and sexology has been raised to the position of a Sastra, i. e. a science, and the Indian has granted the title of Muni or Rsi to Vatsavama the exponent of sexology—the same position which he has assigned to the Sutrakaras in other branches of knowledge. The Kama Sastra of Vatsyayana, the last great writer on the subject of sex, is a book

of great human interest; it is a book which is equally good for the saintly Brahman, the politically minded Kshatriya and the emotion-filled man and woman. And the author of the work, consistently with the exceedingly humanising character of sex-life and sex-activities, has described Kama as the highest of life's ideals to be sought after. Those who go after Dharma wish to ensure happiness in the world hereafter, and those who are after Artha wish to ensure it in this world itself. Both these are thus after happiness, but are in active search after the instrument thereof. Those, however, who are after Kama are directly in search of happiness. According to Vatsyayana, Kama, therefore, is the most important of the three-fold objects of mundane existence.

Vatsyayana has instituted a detailed study of man and woman from the point of view of their sex-worthiness; and this is then utilised for classifying them so as to ensure proper sex-life. The classification has been made from the point of view of physical traits, and since these are but an indication of their psychological content, it is psychological also to some extent. All the same, lest the unwary should be led astray, the author has enunciated the fundamental psychological principle, underlying all sex-activity; it is nothing other than complete happiness for the parties concerned, physical, intellectual and emotional. Every sex-activity instinctively craves for complete sex-happiness and whenever this happiness is wanting in completeness, then the activity is a failure; it is at best only one-sided satisfaction and is, therefore, void of all romance, for it fails to immerse the lovers in ecstatic bliss. Elaborate directions have, therefore, been laid down, regarding the choice of the partner, the place and time of union and last, but not least, the mode of sex-act. The methods to be adopted to win each other's heart and to retain it, when once it is won, the numerous modes of kissing and embracing, the varied modes of Sex-act—all these are described in such elaborate details that one would wonder if all that has been said could be practical even. Thus irrespective of the motive underlying a union, irrespective of the temperamental differences inherent in the parties themselves, every sex-act could yield the full bliss arising from sex-activity. (*Annals of the Bhandarkar Oriental Research Institute, Silver Jubilee Volume xxiii 1942, page 336 to 341*)

(to be contd)

Dhruva

Dhruva was the son of Uttanapada and grandson of Swavambhuva Manu. He set his feet on the Divine path when he was only five years old. The incident which gave this turn to his life was an undesirable one. King Uttanapada had two wives, Suniti and Suruchi, the latter of whom was his favourite. The differentiation in the treatment of two queens was extended even to the treatment of their respective sons, Uttama and Dhruva. Once Uttama, the son of Suruchi, was playing on the lap of his father, when Dhruva also approached the father and tried to force a seat on his lap. The father, fearful of Suruchi's displeasure, discouraged Dhruva and Suruchi taunted him by saying, "Fortune does not favour a son who is not born of me" The poor little child went sobbing to his mother who wept over his misfortune but was helpless and could only tell him the one truth she had learnt through her hard and bitter experience of life. She said, "O child, seek and worship God. It is He who made Brahma, the lord of all gods, and your grandfather the universal monarch. All great men and sages seek the dust of His feet. Go and seek Him. He will bless you with all that you need and desire." Dhruva was thus set by his own mother on his journey to the Unknown. The little Kshatriya boy like a true warrior fought his way through all the path defying all difficulties. Gratified with his sincerity and singleness of purpose, Narada, the divine sage, who is always ready to help genuine aspirants, came to him and gave him initiation with the Mantra of twelve letters along with a course of severe discipline. At the end of six months of hard meditation, God appeared before Dhruva. The Divine touched the cheek of the lovely lad with His conch which at once awakened all knowledge of spiritual truth in him. God gave Dhruva the highest position in the northern region. With him as the centre move all stars, planets and constellations. By the command and grace of God, he succeeded his father as the universal monarch and ruled the world very wisely, before departing to his present perennial abode in the northern point of the sky.

Bharata

Bharata, the eldest son of Rsabhadeva, was a great royal sage and devotee of God. When he came to occupy the throne, he ruled his subjects as an ideal monarch. He was a strict follower of Vedic injunctions and performed all Vedic rites and rituals which purified him of all human frailties and impurities. A loving devotion to God was thus awakened in his heart. After practice of Bhakti-yoga for many thousand years he divided his kingdom among his sons and left for the hermitage of the sage Pulaha to carry on devotional meditation in the peaceful atmosphere of that Asrama. As days passed, his devotion to God grew more and more intense often lifting him up to high ecstasies of love. But whatever the reason, a diversion was brought about in his course of life in a strange way. He was, one day, seated on the bank of a river, engaged in the Japa of the sacred formula when a deer was seen coming to the stream to drink water. The roar of a lion was heard just at this moment; when the deer being terrified attempted to cross the stream by a leap. She was in an advanced state of pregnancy and as she took the leap the convulsion forced the foetus out, which slipped into the river and caused the death of the deer. Moved by an overwhelming sense of pity, the sage rose from his seat, took up the infant deer from the water into his arms, brought it to his cottage and tended it with all the care of a mother. The nursing of the infant deer led to his growth of attachment for it. So complete was his identification with the infant deer that at the moment of death his whole thought was concentrated on it rather than on God, and accordingly, he was born a deer in his next life. His sacrifices were great and his devotion to God sincere, therefore though born a deer he did not lose the memory of his previous birth and in his life even as a deer he lived cutting off all ties of relationship. In his third life, he was born a Brahman, when he carried forward all his previous spiritual experiences and attained the state of highest Bliss.

♦SRI NRISIMHA PRIYA is not just a magazine. It is a mission for the protection of our Dharma and Culture. Participate in it and persuade others to participate in it.

Truth Revealed

V. Vasudevacharya

(Contd. from Nov-Dec 1983 issue)

Santhanu had been watching the time of the birth of the eighth baby. As he got the news of the birth, he rushed in, and took hold of the male child, not giving a chance to Ganga Devi to seize it as usual.

Bowing he prayed to her: "Save my dynasty, even if you get angry. I am not bothered. Don't take to heart that I am breaking the promise given to you at the time of our marriage. Please forgive me. Have mercy on this baby at least."

Ganga Devi cornered her husband thus, "O! What prevented you, may I know, from showering your mercy on the previous seven children? Were you not also cruel when you had been dumb when I dared murder those seven babies in your very presence?"

Santhanu was taken aback. He pondered over a little. Then he boldly asked his wife "Who are you? What made you kill our young ones? Kindly enlighten me."

She replied: "I am constrained to play this hateful role. The curse of sage Vasishtha is the cause. Listen! my dear husband that background which prompted me to resort to the heinous crime." She narrated the history of the Vasishtha's curse.

Once Ganga the goddess entered into the court of Chaturmukha Brahman, wherein were seated many among whom Varuna was one. She was dressed in muslin clothes. Her body was visible to the spectators. While she was just entering the hall, Vayu, as if to test the behaviour of other assembled there, blew at her. The beauties of the organs of her body disclosed themselves quite visibly for a while to the whole of the assembly. While others closed their eyelids spontaneously feeling shy to look at the naked body of Ganga, Varuna wantonly looked at her.

Immediately, Brahma-deva, furious at the behaviour of Varuna uttered a curse on him: "Go and be born on the

earth: let your sufferings eradicate your sin committed in my assembly”.

(This is a deviation from the story of Vyasa-Bharatam. The person who committed the sin was SATABHISHAK of Ikshvaku dynasty according to Vyasa. *BALABHARATAM of Agastya Bhatta is the book followed by villi in Tamil.* Telugu Bharatam also states that the person was Satabhishak. But Villi Puthurar deviates here from Balabharatam too).

“Once all the eight VASUS of heaven chanced to see VASISHTA's cow grazing. That cow was indispensable for the daily rituals of his AGNIHOTRA. The beautiful form of that cow attracted very much the wife of PRABHASA, the eighth of the Vasus. She prevailed upon her husband to secure the cow, for her. He knew well that stealing the cow in the absence of the sage was only the course to satisfy the whim and fancy of his better-half. Vasu ignored incurring the sage's wrath. He consulted his friends. All the others also connived with him and helped to steal the cow as planned

The sage Vasishta, returning to his hermitage, saw the cow and the calf missing. His homa rituals had to fail. He came to know by his yogic insight the wilful act of Vasus. Seized by anger and ready to punish the culprits in the interest of the smooth going of the world, the sage ARUNDHATI's husband willed that Vasus should be born in the world of men and suffer the human ordeals

Having come to know the curse, the Vasus rushed, fell at the feet of both ARUNDHATI and VASISHTA, confessed and repented.

Vasishta could readily soften the curse to some extent, PRABHASA the eighth of the Vasus who seized the cow and the calf to live long on the earth, not to enjoy the worldly pleasures but to live in all glory, whereas all the others to be freed from the curse as soon as they are born—that was the modification Vasishta effected of his curse.

The Vasus felt relieved; they approached me (goddess Ganga) and begged of me: “We pray to you to become our mother. For our sake we beseech you to descend to the earth and marry a worthy man. Throw us into the water as soon as we are born and liberate us from the curse. I

granted their prayer. I am your wife Thus the curses worked on me".

Thus replying to Santanu, Goddess Ganga unexpectedly took back the child from Santanu on her breast and disappeared, Santanu heard her saying that his child would be given back to him at the appropriate time He could do nothing but stand and wait.
(to be contd.)

Sri Lakshmi Narasimha Swamy Kalyana Mandapam APPEAL

As devotees are aware preparations for the second phase of Sri Ahobila Mutt Complex at Hyderabad, have already begun, with the construction of the Kalyana Mandapam to be taken up first. The auditorium-cum-Kalyana Mandapam being built on a site of 1200sq.yds. will be a multipurpose project, equipped with all modern facilities. The plinth area of Mandapam is 6000 sq. ft. it is estimated to cost Rs. 9 lakhs. The cost per sq. ft. is fixed at Rs. 151/- to make it auspicious.

We appeal to all asthikas to contribute to the project at Rs. 151/- per head or in multiples thereof. The names of donors contributing the cost of 10 sq. ft. and more will be inscribed in the Mandapam. The names of all categories of contributors will be published in Sri Nrisimha Priya. We hope the devotees will respond to our appeal in full measure and earn the grace of Lord Lakshmi Nrisimha.

The donations may kindly be paid in the form of crossed cheques (only in the case of local people) or bank drafts drawn in favour of "Sri Ahobila Mutt Seva Samiti" and sent to the Secretary or Manager at Sri Ahobila Mutt, 2-2-20/B, Hyderabad-500 013.

2-2-20/B,

Sri Ahobila Mutt,

Hyderabad--500 013

Yours in service,

Sri Ahobila Mutt Seva Samithi.

Thus Spake

The Lord of the Wheel

I have not worshipped Thee with food or water;

I have not subdued my senses;

I have not at all times gathered flowers and worshipped Thee
with devotion;

While my ignorant heart doth swell with longing, I, the sinful
one, am oppressed and do grope;

Where shall I behold the Lord of the Wheel?

—Nammalwar

The solitary good act

The sinful Ajamila led a life of moral depravity. When death the leveller was about to extinguish the flame of life burning in him he happened to call his son Narayana by name. Now his son and God were namesakes. But in the real sense the word uttered by him was a misnomer for God. But this seemingly solitary good act of his softened God's heart for him and made Him lead him to salvation thus exemplifying His preternatural beneficence. God who is thus the support of the supportless never deserts his devotees in whose heart He finds a cosy corner to abide, with a view to fortify them against all calamitous eventualities.

—Samartha Ramdas

The Torturer

Already the world has lost all its code of morality and ethics. Now, to make it worse, a torturer reputed to be the son of Nandagopan, came into this world and he is considered to be an incarnation of Tirumal or Vishnu. He is most selfish and highly cruel and I don't know how he happened to be the son of Nandagopan who is a harmless innocent gentleman. This so-called Tirumal charged me incessantly on the same target in the act of union that I became completely paralysed, unable to move on either side, for, double - charging will break even a cannon.

— Nachiar Tirumozhi of

Andal, Thirteenth Decade— Stanza 6.

I am thin

Thou art my father, thou art my mother, Thou art my beloved son, Thou alone art the dear friend, Thou art my confident, and Thou art the preceptor and refuge of the worlds. I am Thine, Thy servant, Thy attendant Thou art my goal and I have taken refuge in Thee. In such circumstance, I too am, verily, a burden on Thee.

— Yamunacharya.

Contamination of heart

Neither the study of the Veda nor liberality nor sacrifice nor any self-imposed restraint nor austerities can ever procure the attainment of rewards to a man whose heart is contaminated by sensuality

— Manu

Say the wise

The injury that comes to you through others, is the rebound of your own deeds, the reflex of your own mental attitude. They are the instruments, you are the cause.

—Thus say the wise.

Subhashitam

“Peaceful negotiations suggested in time, before bitter enmity develops by ministers prompted by their devotion and loyalty, will certainly be an excellent method to make even an angry master yield, to nuke even powerful and large enemies relent”.

—Subhasita Nivi of Vedanta Desika

ALLIANCE INVITED

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Mrs H. K. Ranganayaki,

416, "ANDAL KRUPA", 12th cross,
Sadasivanagar, BANGALORE. 560080.

"Yeri Katha Raman"

—M V. Soundara Rajan

It was December, 1795 A. D. After uninterrupted rains for a week, the sun was slowly coming up. Lionel Place, the collector of British East India Company, was riding on his horse on the tank bund of Madurantakam lake. The construction of the tank bund was completed only the previous month at a cost of 10,000 Pagodas. He was returning after inspecting the bund and the weir located near a place called Karunguzhi.

What a vast sheet of water looking like a sea! On the other side of the lake, there were villages like Valayapputtur, Vedanthangal, Pillandi etc. In between, it was water and water everywhere for miles. Huge Kadamba trees on either side of the bund were a feast to the eye.

The collector's horse was galloping slowly. Place looked worried. Only last year, the Company had spent 8,000 Pagodas (Rs. 27,000) for the tank bund and it had been completely washed away. This happened every year. The bund was repaired before the rains and it would wash away during the rains. The Governor had specifically instructed Place to supervise the construction personally that year and to ensure its stability.

When he neared the Rama Temple, he saw a few people lifting granite stones and other construction materials. One elderly person was standing, supervising and directing the construction work. The collector stopped his horse and asked him, "What is it that you are doing?" The Swamy replied, "It is a temple for our Goddess-Janakavalli."

"Oh! another temple for another stone! You people already have enough temples. Why don't you demolish the existing ones also and allow me to use the materials for the construction of the tank bund?". Place asked the Swami sarcastically.

The Swami called Esandan Veera Raghavachar, controlled his emotion and said, "Don't denigrate the God who protects the universe. We had enough of this from Turushkas till recently".

The Collector laughed and said, "What? Is he protecting the universe. Your stone God is not capable of protecting even this small lake; I don't know why you people have so much of faith in a stone?"

The Swami said, "Look sir! If you have total faith in Him and pray, He will protect this lake also".

"If that is so, why don't you pray to Him on my behalf. If the bund is saved this time, we will have this temple constructed at our cost," Lionel Place said.

"It is immaterial, whether or not you construct the temple. But I can assure you, our Rama will protect the lake this time," the Swamy replied.

"Alright, let us see!", said the Collector laughingly and rode away.

The Swamy asked the people to join him in reciting the Ramayanam without interruption in order to invoke the blessings of Lord Rama for the protection of the tank bund and weir. Torrential rains continued unabated. The surroundings of the temple were all overflowing with water.

Place was camping at Karunguzhi garrison. He could not move out because of heavy rains. He feared that the weir might have been washed away. At 11 O'Clock in the night, he decided to go and see the state of bund himself. He came out of his camp and walked towards the bund. It was complete darkness with heavy downpour accompanied by severe wind.

His retinue were standing at a distance. They thought it was not safe to walk on the bank of the tank, because of the imminant danger of the bund breaching at any time. But, how to tell the British Lord? Everybody was concerned about his own life.

The Collector looked towards the southern side of the lake, where the temple stood. Suddenly, he saw a bright light with two bowmen amidst it, standing with their arrows pointed towards the lake. They were no doubt Rama and Lakshmana

NO ISSUE IN APRIL

As usual there will be no issue of Sri Nrisimha Priya in April. April and May issue will be combined and published in May 1984.

—Editor



Were they threatening the lake to dry it up as Rama did the ocean, the Samudhra Raja ? The British Officer could

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not comprehend the significance of the scene. But, he had a feeling that the two bowmen were something divine. The feeling intensified and he felt like drawn to the divine figures. He stopped and involuntarily knelt to pray to them. The bund and the weir remained safe. His retinue thought that the Collector has become sick and rushed towards him for rendering assistance.

But Place shouted, "What! don't you see! Those wonderful figures with drawn arrows! How beautiful and graceful they are! They smile at me! Alas! They are gone now." (V. D. Ramaswamy, Deccan Chronicle dt. 23-3-1980).

Yes! Place had the fortune of having the Darshan of the Lord, which great sages could not have, even after years of penance.

Veeraraghavachar and others who were reciting Ramayana at the temple were informed about the good fortune of the British Collector. The Swamy stood in front of the deity and said, "Sathyavratha! In order to honour our word, you have saved even this small lake. Rama! From this day, let you be called "Yeri Katha Raman" (Rama who protected the lake). And from that day Sri Kodhanda Rama temple at Madurantakam (50 miles from Madras, GSI Road), is called Yeri Katha Raman Sannidhi.

● ● ●

Lionel Place constructed the Janakavalli Thayar Sannidhi as promised. His donation has been inscribed on a stone beam in the temple, in Tamil and Telugu, which can be seen even now. The English translation of the inscription is as follows :-

"This act of charity goes to the credit
of Company Jagirdar, Collector Lionel Place."

A P P E A L

We have been sending a complimentary copy of Sri Nrisimha priya to each of the Koti Archana Kainkarya paras, Sasvata Kainkarya paras and Saswata Ubhaya-dars of Sri Ahobila Mutt, Hyderabad, for quite some time, in certain cases for nearly three years. You will kindly appreciate our difficulty in further continuing the supply because of the abnormal increase in the cost of production of the magazine. We have, therefore, decided to request all the aforesaid Kainkarya paras to subscribe for the Journal before we discontinue supply to them with effect from April 1984. May we, therefore, appeal to you to subscribe for the Journal by paying the annual subscription of Rs. 10/= or Life Membership fee of Rs. 151/= before the end of March 1984. While paying the subscription you may kindly quote the number as found on the wrapper of the magazine being supplied to you and also indicate the edition—English or Telugu—which they would like to have.

—Editor.



Anecdotes on Vishnu Sahasranama

Soulless Soul

*V. S. Karunakaran
Madras*

12

Santanu was a famous emperor of the Bharat's lineage. He had a special spiritual power. Whomsoever he touched and caressed with his beautiful palms would become rejuvenated instantly. His son Prince Devavrata was thrilled by this special power of his father. "Father!", he asked of his father once, "How do you manage this charm?"

"Devavrata, I take daily a spoon of your dear mother and chant the name of the hermit on the wheels. That is how I get this power." ("What?" – Readers may wonder. Taking a spoon of 'mother'? Yes. The Holy Ganges was Devavrata's mother. Santanu meant he used to take a spoonful of the Holy Ganges.)

Devavrata understood this. But he was not sure of the hermit on the wheels. "Who is this hermit on the wheels?" he wanted to know.

"Devavrata, have you forgotten our trip to Badri, where Lord Narayana and Nara sit on an eight wheeled golden cart, doing penance. I chant the name of Narayana, take a drop of Ganges water, his Sripada Teertha, of a day. That has given me this special power. Those who meditate on Lord Narayana thus with unswerving devotion could rejuvenate anybody."

"Father! Please tell me this. When we meditate on the Lord, we do so because He is the soul of our souls. You have told me many a time that He is the soul of all the sentient and non-sentient. If that Narayana Himself were to perform penance, on what would He contemplate?"

Devavrata! This is a curious question. I too had this doubt and asked this very same question of Sage Narada. He narrated his experience to me. It would appear he too had this doubt. But unlike us, He had access to Lord Narayana at Badarikashram. He asked Him directly.

"Oh Lord! All the Vedas sing your glory All the puranas cry out that you are the Ultimate All those who do penance meditate only on you. But it is fascinating to see you doing penance. My Lord! will you kindly tell me on whom you meditate in this pseudo-penance of yours?"

"Narada! I meditate on the Soul of Souls-whom those in the White Island, Svetha Dweep, see every moment without closing their eyelids even for a micro-second."

"Can I see that person whom you and the Sveta Dweepa people contemplate?"

"You could, if you could get there."

"My Lord!," said Narada. "I have been following scrupulously the code laid down by you in the Vedas. I have been consistently sincere to those who love me and to those who hate me. Moreover, I have your grace. What more would be needed to get to that island?" So saying, Narada struck the note on his Veena, "Narayana".

Next moment, he landed on the White Island.

What a sight it was! A huge island. He could smell a divine fragrance there. Narada was mesmerized by the smell. All the islanders were exuding a lustre. The whole island was glittering. Every one there was shining like the Sun on the day of the deluge. But the light emanating from them were cool as the rays of the moon.

They were all chanting some mantras and performing archana, their hands hugging the vacuum. He could hear the word "Namaha" repeated often. Narada was stunned at the sight. For a moment, he stood like a statue. After a while, he moved to a corner, his Veena on his shoulders. "Whom are these people meditating on?" he murmured. "Lord Narayana at Badarikasrama told me He meditates on Him, whom these White-islanders worship. I do not find any statute. They are all chanting some names. I am not able to hear even that name clearly. The islanders seem to be free from hunger and thirst. All seem to be in the prime of their youth. Happiness seems to be reigning supreme. Why not I ask them whom they meditate?"

"Sir!," he shouted at the gentleman there. But there was no response. All the islanders were deeply engrossed in their Bhajan. It appeared as if they would never lend him their ear, for they were in such an ecstasy.

He felt that only a divine vision could help him know what they were meditating on. He prayed to Lord Narayana, a beautiful number in Gadya form. (Those interested in this Gadya may refer to the 332nd Adhyaya of Moksha Dharma Parva of Saantiparva in Mahabharata, as found in Pratapa Chandra Roy's publication. This is utterly lovely and is by way of being a trend setter to so many Gadya stotras in the spiritual literature). "Oh Lord! I want to have the darsan of the Lord whom all these meditate", he sang.

His prayers were answered. There was a flash before him. He felt the sight of the Lord in Viswarupa form with thousands of heads, thousands of eyes and thousands of hands. In a split second all these converged into the Narayana form - Yes, the hermit Narayana on the eight wheeler!

All those islanders were meditating on Narayana as their Soul. And Narayana said that as hermit He was meditating only Him whom the islanders were meditating on. That meant that Narayana was meditating on Himself!

The Lord smiled at Narada and said gracefully: "My son! All should meditate on Him who is the one soul residing in all the souls and other matters like the soul residing in the body. If that soul itself has to meditate on another soul residing within, where could it go for another soul which is quite like it? It cannot meditate on any other one like it, for that soul is the soul without a soul in it, like the other souls. It is the soul-less soul in a way! That is why He is called "Paramatma", for unlike all beings within whom He is there as their inner soul, He does not have any one in Him as His inner soul."

Narada listened with his eyes wide open and heard the Homily of the Hermit Narayana there at the Sweta Dweepa. Narayana, the Paramatma, narrated to Him the glory of Paramatma, His avatars, His characteristic virtues and declared:

"None can see me like this, Narada! Even your father Brahma did not have this vision. Your sincere longing to see me personally and get clarification brought you to this level"

So saying, the Lord disappeared.

Narada returned to Badarikashram to see the Hermit there continuing His penance in the eight wheeler. He

bowed at the feet of Narayana – the Paramatma there and stayed there, for quite a long period.”

x x x

Devavrata subsequently became Bheeshma, the back ground of which is known to all in this country.

Bheeshma narrated this very incident to his dear grand-child Yudhishtira in the presence of the Paramatma, Lord Krishna, when he was waiting for the end in the bed of arrows. He also narrated the Sahasranama to them and at this name Paramatma, He exchanged smiles with Lord Krishna.

Those of you who want to meditate upon Him must feel that He is your soul and is the only soul without a soul further to support Him. And chant

“Om Paramatmane Namaha!”

Nirukti Summarizes this succinctly thus:

**YENA BHOOTANYATMAVANTI NAYAMANYENA
CHATMAVAN**

**ATO HIYATMESWARATWACCHA PARAMATMA
PRAKERTIHITHA.**

Those who want to start their own business, disgusted of serving others, may chant :

OM PARAMATMANENAMAHA
for success in their independent ventures

DISCOURSE ON SUNDARA KANDA

Sri Maringanti Sreerangacharya will deliver discourses on Sundara Kanda at Sri Kesari Hanuman Temple, Lakdikapul, Hyderabad, under the auspices of Divya Jeevana Sangham, Sanatnagar Branch, from 27-2-1984 to 10-4-1984 – daily 6 p m

SRI AHOBILA MUTT, HYDERABAD

SRI NRISIMHA JAYANTI

Sri Nrisimha Jayanti will be celebrated on 14-5-1984 (Monday). The Programme includes *Laksharchara* from morning to evening that day, and Tirumanjanam and Dolotsavam.

Detailed programme of the celebrations will be available at Sri Ahobila Mutt.

Vedanta without Tears

—L. Srinivasan

Vedanta is generally considered to be a dry and difficult subject. That is because of its complexity and abstruseness. It is also scholarly and polemical as it has to refute other systems of thought and establish its own validity. Due to all these factors, its presentation becomes such that it does not appeal to the ordinary man. What he wants is something simple and easy to understand. Is it not possible to make it attractive and comprehensible to everyone? Vedanta Desika has demonstrated that it need not be a bugbear at all. A few examples from his lucid exposition will illustrate the point.

There is a famous passage in the Taittiriya Upanishad in the section called Anandavalli which states that speech, along with mind, returns, unable to reach Brahman. The Upanishad tries to measure the quality of Ananda or bliss of god by multiplying in an ascending progression the bliss possessed by a perfect human being, the Manas, Devas, Indra, Brihaspati, Prajapati etc., each one being put at hundred times that of his immediate predecessor in the hierarchy. But in spite of its incessant endeavour, the Veda is nowhere near the goal and remains, in fact, where it started as the Ananda of Brahman is infinite and above all numeration. When it has not touched the fringe of even one quality of Brahman, there is no question of its attempting to describe his other attributes. Even in ordinary language, when we say that the glory of someone is beyond words, what we mean is that it cannot be described adequately, not that it cannot be described at all. The Upanishad is speaking our own language and still some people have taken its text to mean that Brahman is literally beyond words, that He cannot be an object of description. Apart from not grasping the essence, they also miss the rare humour that is present in the passage. Mind and Speech, comparable to the hare and the tortoise respectively in speed, are conceived as starting on a friendly race to find the end of God's glory. When Speech is still far behind, it finds Mind coming back, without, however, having reached the goal. Comrades in defeat, they return to their base, arm in arm. The words, "Speech, along with Mind, returns", portray this picture. The intention of the Upanishad is not to state that it is

absolutely impossible to describe Brahman, but only that it is possible to do so only extremely inadequately, since even imagination boggles at the hopelessness of the task.

Vedanta Desika ably explains the significance of the above Sruti in Yadavabhyudaya (1-46, 47) thus: "O Lord! who can measure You who cannot be understood even by the Vedas which are manifested by You alone at the beginning of each period of time known as Kalpa, and which deal with no other subject than Yourself? Like travellers of endless distance, halting wherever evening comes, the Vedas are proceeding in vain, from beginningless time, to find out the extent of Your immeasurable greatness. In fact, they have been unable to measure even one of Your innumerable attributes like Ananda, and, out of shame, they have refrained from going on to Your other qualities." Similarly, at the very beginning of the same work (1-2) he has said "Though the Vedas as panegyrist are very earnestly engaged in finding out the extent of each of His Virtuous qualities from time unknown, they are exhausted at the very threshold. When such is the case with the Vedas themselves, is it necessary to say that the less skilled are utterly unable to describe such a person?"

Brihadaranyaka Upanishad (3-2) starts with stating that all the corporeal and incorporeal forms in the universe are but modes of Brahman, He being their Antaryami or Inner Controller, then it describes His person, and finally concludes with the well known teaching "*neti, neti*", that is, that Brahman should not be thought of as only this much as has been described till then, adding that there is no one higher than Him either in swaroopa (essential nature) or auspicious attributes, because He is the Real of the Real, meaning that He is even more unchanging than the jivas, since even contraction and expansion of knowledge does not take place in Him as in their case. The use of the negative in the text is explained in simple language by Vedanta Desika in Yadavabhyudaya (1-55) by clarifying that all entities in the world from only negative instances in relation to Brahman and they are quite different from Him in as much as they are limited by time, place and matter while He is not.

In Gita (9-24) Sri Krishna declares that He is indeed the enjoyer and the Lord of all sacrifices. How this is possible is explained to us through a homely example by Vedanta

Desika in Achyuta Satakam (17). In a *sraddha* though we feed Brahmanas, it is the *piris* who are really propitiated through their medium. Likewise, though offerings are made to Indra and other gods in sacrifices, it is, in fact, the Lord, through their medium, who is really their recipient. As the Brahmanas also receive satisfaction in a *Sraddha*, these gods also become satisfied in the *Yajnas*.

The Upanishads declare that Brahman alone, one only, without a second, is the ultimate Reality which has to be reached but according to Visishtadvaita, Lakshmi and Narayana are our twin goals. How are these two to be reconciled? Vedanta Desika shows us the way in *Srimad Rahasya Traya Saram* thus. Firstly, Lakshmi and Narayana constitute one indivisible entity like the Sun and its brilliance as declared by the Valmiki Ramayana. Hence, when God is envisaged as the master of all, He has always to be thought of along with His consort. Further, it has been said in the Vishvakshena Sambhita of the Pancharatra Agamas that the Nitya Vibhuti (Nitya Vaikunta) and the Lila Vibhuti (the material universe) are subject to the control of both Lakshmi and Narayana. The Maha Narayana Upanishad describes *prapatti* or surrender to God as a *Yajna* or a sacrifice in which the jiva is the offering made to the Lord. In the Agnishama sacrifice, for example, the deity to whom the offering is made is neither Agni alone nor Soma alone; the deity of the sacrifice is Agni and Soma together. So also, in this *Yajna* of *saranagati*, the two, namely Lakshmi and Narayana, may without impropriety, be the combined recipient.

Who else can teach us Vedanta without tears except Vedanta Desika?

ANECDOTES IN TELUGU

In response to the wishes of our Telugu readers, we have decided to publish the Telugu translation of the Anecdotes on Vishnu Sahasranama by Sri V. S. Karunakaran in our Telugu edition commencing from the beginning of the series. Dr. Nanduri Ramakrishnamacharya, retired Principal and a noted scholar, poet and a multi-linguist has agreed to render the Anecdotes into Telugu.

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SRI AHOBILA MUTT, HYDERABAD

H. H. Sri Vidyaranya Thirtha Swamy, disciple of Sri Dwaraka Badarikashram, visited Sri Ahobila Mutt on 7-2-1984. He was received in the traditional way by the Chairman and Secretary of Ahobila Mutt Seva Samithi and the Archakas. The Swamy worshipped the Lord and expressed his happiness at the activities of the Mutt. Earlier the Swamy visited Guruvayurappan Temple.

SRI RAMANUJA JAYANTI

Sri Ramanuja Jayanti will be celebrated at the Mutt on 5-5-1984 (Saturday).

*Sri Ramanuja Siddhanta Sabha, Pune : Sri T. K. Chari, Secretary of the Ramanuja Siddhanta Sabha, Pune, writes that in pursuance of their efforts to build a Home for the Sabha, the Sabha has secured a plot at KIRKEE in Pune. The Sabha has appealed to all asthikas to contribute their mite for the construction of its Home. The contributions are payable to the Sabha C/o Sri T. K. Chari, Plot 37, Sommar Peth, Pune - 411 011.

The Sabha celebrated the Tirunakshatram of Thirumazhisi Alwar popularly known as Bhakti Sara on the 21st January when Kum. Vanaja gave a discourse.

(Editorial contd.)

with Sri (Lakshmi)" and preaching absolute Surrender at His feet. We quote below the concluding part of the Parting Message of Sri Ramanuja, which should serve us as a beacon light in dispelling our ignorance and vanity.

"Whoever looks upon the sacred images of God as mere stones, his own spiritual teacher as an ordinary human being, eminent devotees as high or low according to the caste of their birth, the holy water that has touched the feet of God and as a consequence has the power to purify and purge one of all sins as mere water, the sacred Mantras as a collection of sounds, and the Supreme Lord of all the worlds as one not higher than the Devas. - let him be considered as one fit to dwell in the infernal regions".

(Translation by Swami Buddhananda)

"Ramanujarya Divyagnya Vardhatam abhivardhatam"

Since our next issue will be published only on the 15th May, after the Jayanti of that Divine Soul Sri Ramanuja (falling on the 5th May), it is only appropriate that we pay our most respectful obeisance to that great Acharya, before that Great Day. On the same day falls the Jayanti of the earlier born Great Soul Sri Sankaracharya to whom is equally due our obeisance. Both these great souls were born in identical circumstances when the world was tormented by want of happiness and peace and both of them restored these to humanity.

Adi Sankara was born at a time when the sacred and theistic teaching of the Buddha "deteriorated into atheism and nihilism" by the acts of his own followers who were unable to assimilate his teachings, and when "truth, untruth, religion, irreligion-everything was a mere fib and there was no author of the universe".

Like-wise, Sri Ramanuja was born at a time when the followers of Sankara's creed, "unable to comprehend" the Advaita expounded by Sankara, "laboured under false notions" interpreting—rather misinterpreting—"the physical man" as the imperishable, omnipresent, omniscient, omnipotent *Brahman*, brought great calamity on themselves and the society depriving it of happiness and peace.

There is no better service rendered to God and to our Dharma by the followers of these two Great Acharyas of mankind, than to unite themselves, without exaggerating the differences of Sampradayas and at the same time following their own Sampradaya. The need of the hour is unity of the different sections of the Hindu society in the interests of our Dharma and the integrity of the country.

The supreme mission of Ramanuja's life was the service of Lord Narayana "establishing His eternal relationship

Contd., on page 31

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Renovation to Ahobila Mutt, Melkote

“.....Else construct a hut at Yadavadri (Melkote) and live there in perfect peace.....”

(from the parting message of Sri Ramanuja)

“The Sacred Tirunarayanapuram (Melkote) is the birth place as also the celestial abode (Brindavan) of Founder Jeer of Sri Ahobila Mutt, Sri Adivan Satakopa. He built a Mutt at Melkote in 1398, and attained Brindavanam at the same place in 1458. Both the Temple of Lord Lakshmi Narasimha at the Mutt and Adivan Satakopan's Brindavan are in urgent need of renovation”. Disclosing this in an appeal, Sri H. V. Narasimhachary, Representative of the Mutt at Melkote, who has been authorised by H. H. the present Jeer of Mutt, has appealed to all devotees to contribute their mite for the renovation.

Devotees contributing Rs1000/- and Rs100/- will be treated as Mahaposhakas and Poshakas respectively and their names will be inscribed in the Mutt premises. Small amounts are also accepted with regards. Contributions should be sent to *Sri H. V. Narasimhachar, Representative, Ahobila Mutt, MELKOTE, Mandya Dist., Karnataka*, through M.O., Cheque, D. D. or remit to A/c No. C and I - 53, State Bank of Mysore, Melkote - 571 431 and intimate the remittance to the Representative on the above address. Contributors are requested to write their names and addresses legibly in English.

Visit

Sri Ahobila Mutt, Hyderabad

(near Engineering College, Durgabai Deshmukh Colony, Osmania University and behind Central Training Institute)

and have the darsan of

Lord Lakshmi Narasimha, Hanuman and Garuda
Participate in Saswata Kainkaryam to the Lord

Contribute for KALYANA MANDAPAM